THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

Volume LIV. SAN FRANCISCO, FEBRUARY 25, 1904 Number 8.

WHEN THE BLESSING WILL NOT FAIL.

"If when I kneel to pray,
With eager lips I say:
'Lord, give me all the things that I desire;
Health, wealth, fame, friends, brave heart, religious fire,
The power to sway my fellow-men at will,
And strength for mighty works to banish ill;'
In such a prayer as this,
The blessing I must miss.

"Or, if I only dare
To raise this fainting prayer:
'Thou seest, Lord, that I am poor and weak,
And cannot tell what things I ought to seek;
I therefore do not ask at all, but still
I trust thy bounty all my wants to fill;'
My lips shall thus grow dumb,
The blessing will not come.

"But if I lowly fall,
And thus in faith I call:
'Through Christ, O Lord, I pray thee give to me,
Not what I would, but what seems best to thee,
Of life, of health, of service, and of strength,
Until to thy full joy I come at length;
My prayer shall then avail,
The blessing will not fail."

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your Subscription is paid.

STANDS HIGH

In the estimation of people with whom quality counts—the largest mail order house on the Coast. Complete departments, freshly stocked and up-to-date, supplying everything for yourself or home, for wear, use or table. Prices are reasonable; we pack properly, deliver promptly and do not substitute nor misrepresent. Complete catalogue on request.

Smiths Cash Store Inc
25 MARKET ST.
San Francisco, Cal.

FRED WILSON,
MERCHANT TAILOR.

Fifteen per cent discount to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.
TELEPHONE, 5126.
S. F. BUFFORD, Manager.

SCHOOLS.

POMONA COLLEGE,
CLAREMONT CAL.
GEORGE A. GATES, D.D., LL.D., President

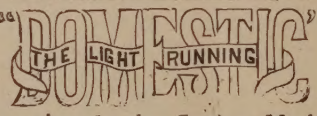
A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.,
PROF E. C. NORTON Ph. D. Dean.

Pacific
Theological Seminary
REMOVED TO BERKELEY
Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV. J. K. McLEAN, D. D.,
Berkeley, Cal.



Pre-eminently the Sewing Machine for Family Use.

Standard PAPER PATTERNS
Highest Perfection
Lowest Prices
Send for Catalogue.

J. W. Evans, Agent
1021 Market St., San Francisco
(Near Sixth.)

G. P. Prechtel { Lena M. Snook } G. W. Keeler
Golden Gate Undertaking Co.
2475-2483 Mission Street
Telephone Mission 102
C. H. Ashley
H. S. McCurdy Mrs. S. E. Gould
Assistants

Cable Address:
FOSTER CO., SAN FRANCISCO.

S. FOSTER & CO.

WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government.
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

THREE
TIMES A DAY TO
CHICAGO

The Only Double Track Railway Between the Missouri River and Chicago.

THREE TRAINS DAILY

Via the Southern Pacific, Union Pacific and Chicago & Northwestern Rys

OVERLAND LIMITED. VESTIBULED. Leaves San Francisco at 10:00 a. m. The most Luxurious Train in the World. Electric Lighted Throughout. Buffet smoking cars with barber and bath, Book-lovers' Library, Dining Cars, Standard and Compartment Sleeping Cars and Observation Cars. Less than three days to Chicago without change.

EASTERN EXPRESS. VESTIBULED. Leaves San Francisco at 6:00 p. m. Through Standard and Tourist Sleeping Cars to Chicago. Dining Cars. Free Reclining Chair Cars.

ATLANTIC EXPRESS. VESTIBULED. Leaves San Francisco at 9:00 a. m. Standard and Tourist Sleepers.

PERSONALLY CONDUCTED EXCURSIONS

Wednesdays, Thursdays and Fridays. The best of everything.

R. R. RITCHIE, G. A. P. C. Chicago & Northwestern Ry.
617 Market St., San Francisco.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, February 25, 1904

A STUDY OF THE QUESTION OF PRAYING FOR RAIN AND OTHER MATERIAL BLESSINGS.

The California clergymen and others who prayed for rain have been criticised by some of the secular papers. Prayer was offered in the extremity which was upon certain parts of the state; the rain soon came in considerable abundance, but not in such amount in some localities as in the judgment of many was needed. What was the connection? Did the prayers have anything to do with the coming of the rain? Certain secular papers say that they did not; some Christian people will doubtless agree with them; others will not. On the one side it will be said that the invariability of the laws of nature, the uniformity of sequence of events under certain conditions, the absolute reign of law, are necessary conditions of human life and activity, and that it is foolish to believe that God will interfere and break this order. On the other hand will come the statement that God can do this if he desires to do it, and that there are good reasons for believing that he has done so in the past.

He who prays for rain asks God for a material blessing, and there is a great deal of very satisfactory evidence tending to show that God has answered prayer for blessings of this kind. Healing in case of sickness is a physical or material blessing. Long ago David said when a darling child had been taken from him in death and whose life he had besought of the Lord: "While the child was yet alive I fasted and wept; for I said, Who can tell whether God will be gracious unto me, that the child may live?" All along the ages men and women have thought as David thought, have carried their loved ones to God in prayer when the hand of sickness was heavy upon them and have believed that God raised up those loved ones in answer to those prayers. When at a critical time in the Reformation, Melancthon, whose pen and tongue seemed invaluable to that cause, lay on what was regarded as his dying bed, Luther prayed for his recovery and was made to believe that God gave him back his beloved co-worker in direct answer to prayer. Some years ago Dr. Goodell, the beloved pastor of Pilgrim church, St. Louis, while traveling in the Holy Land, was seized with a sickness which baffled the wisest physicians of the East, among them the one who attended the Grand Vizier of Constantinople. He was borne to England and when his life was despaired of there his condition was cabled to his church in this country which met at once in prayer for his recovery. A change for which the physicians could never account came soon, one which led to his recovery, and it was ascertained afterward that this change occurred at the very time his people were praying for him in St. Louis. During the rest of his life this saintly man believed that he had been given back to his work in the ministry and to his flock in St. Louis in direct answer to prayer. Who shall gainsay that belief? Certainly all reverent persons who recall the many Bible statements as to the power of prayer will be slow to do so. In James it is said: "The prayer of faith shall save him that is sick and the Lord shall raise him up." And as to rain, how reads it there? "Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit."

Some years ago the Rev. Dr. Charles F. Deems of New York said in his book, "The Gospel of Common Sense," an exposition of the epistle of James, concerning this and connected verses: "A man who in our day should undertake to shut off rain for three years, and then set open the fountains of the clouds would be a mere fanatic. So would any man who went about to pray for the absolute and immediate healing of every sick man without a warrant from God." Dr. Deems was of opinion that in the case of these prayers, those of Elijah and those suggested by James, there was the profound conviction in-wrought by the Holy Spirit, that God would give the answer desired. He says: "It is always right for any man to pray for such things as are distinctly promised in the Holy Scripture. Now, the healing of every sick man is not so promised. The prayer for the healing of a sick man is a very special kind of prayer. It is not to be presented to God unless the one who presents it has wrought in him by the Holy Spirit a conviction that in this case God intends to raise the man up." "This seems," says Dr. Deems, "a very important and much-overlooked matter." In a case of prayer-healing he says that there are three necessary factors: "First, a righteous man to pray; second, his offer of prayer; third, that the prayer should be the product of some revelation from God, or powerful conviction in man's mind, wrought by the spirit of God, that he intends to heal the sick man." To the question, "Does God give such conviction now?" he answers: "There are cases so well attested that we must believe he sometimes does. Notwithstanding the irregularities, the fanaticisms, the fooleries, and the frauds attendant upon so much of the so-called faith cures, we must not allow

ourselves to be carried away from a common-sense view of the truths revealed in the sacred Scripture."

Going back now to the consideration of prayer for rain, what are the records as to modern times? Two remarkable cases will be cited here.

At one time in the life of President Finney of Oberlin College, that part of Ohio was suffering severely from a drought. It is said that clouds which seemed to promise rain were repelled from the dry and heated atmosphere over the land and attracted by the moist atmosphere over Lake Erie would pour their waters over the lake instead of where it was so greatly needed. One day some one said to him in a caviling manner: "Mr. Finney, I should like to know what you mean in preaching that God is always wise and always good, when you see him pouring out that great rain upon the lake where it can do no good and leaving us to suffer so terribly for the want of that wasted water?" Finney said afterwards that the words cut him to the heart, that he hastened to his closet, fell on his knees and besought God for the honor of his name, for the confounding of cavilers, to show the glory of his power and the greatness of his love. "I pleaded with him," said Finney, "that he had encouraged his people to pray for rain, and that now the time seemed to have come for him to show his power in this thing and his faithfulness as a hearer of prayer. Before I rose from my knees there was a sound of a rushing mighty wind. I looked out, and lo! the heavens were black; the clouds were rolling up and soon the rain fell in torrents two full hours."

Once in Massachusetts in time of a severe drought a minister who was eminent for the fervor of his piety and the efficacy of his prayers appointed a day of fasting and prayer. A man who was living about eight miles away has given the incident. He says that the day was fair, the sun hot, and that everything seemed so parched as to be about to die with thirst. The meeting was well attended, and the minister was especially earnest and importunate in his prayers to God for rain. "He could not give the matter up. God only could grant the help that was needed, and he must grant it." The man from the neighboring town, one whose fine Christian character gave emphasis to his story as he told it some years ago, said that as he mounted his horse to ride home after the meeting he saw a little strip of cloud in the sky, but thought nothing of it at first. Soon, however, that little cloud began to enlarge and to gather blackness, and before he had time to get out of the village in which the meeting was held he was in a drenching rain. And strange to relate, while that village and the vicinity were thoroughly drenched, but little rain fell elsewhere at that time.

Of interest in this connection will be the words of the late Prof. Le Conte of the University of California, in his article on "Prayer and Invariable Law" in his book on "Religion and Science." He says in that article which was given as a lecture some years ago in Oakland: "The spiritual interests of all men are the same—they cannot clash; but the material wants of men are as diverse as their conditions. The blessing of one is often the curse of another. Hence the most opposite prayers on such subjects ascend to the ear of God. My friends, I again repeat still more emphatically, we cannot, ought not, must not expect interference in external nature. Must we not pray for these things, then? My Christian friends, I cannot say, No. If we were all strong and calm and wise, if we could appreciate the transcendant importance of spiritual blessings and the insignificance of material blessings in comparison, I might perhaps answer, No. But when I remember our weakness, our darkness, our ignorance, I cannot, I dare not say No."

Prof. Le Conte does not say in this that he believes that God will give the desired answer to such prayers, but when he says in way of explanation that "this does not in the least affect the question of miracles or the occasional interference when the highest interests of humanity require it," there is some warrant for the judgment that there is running through his article on "Prayer and Invariable Law" an encouragement for the belief that such prayers have been answered and will be answered now and then in the future.

This, however, is not the belief of Prof. William North Rice, LL. D., who for more than 30 years has occupied with distinction the chair of geology in Wesleyan University, and who is a man of fine Christian character, as expressed in his recent book, "Christian Faith in an Age of Science." He says concerning prayer as related to physical law: "There was a time when in the gathering darkness of an eclipse men could pray that the shadow might disappear and the blessed sunlight be given to them again. We cannot offer such prayers now, for we feel sure that the prayers of the whole church militant would not shorten the duration of an eclipse a thousandth part of a second. Our children's children will probably be as incapable of praying for sunshine and rain as we are of praying that an eclipse may be arrested."

We do not agree with Dr. Rice. We do not believe that the day will ever come when men will not in times of emergency,—when seemingly the interests of many are at stake; when there can be no clashing of interests,—turn to God in prayer for rain as not a few have done recently in California. And other material interests they will continue to lay before God in prayer, always of course with the words "Not my will, but thine be done." God knows what is best for his children; whether it is best or not that they shall be restored to health, have success in business, aid in cherished undertakings, or attain to longed-for places of responsibility and honor. For all such things men will continue to pray, but with qualification.. They will use means of course to attain to the desired end, every person and every instrument, all the human skill and wisdom which God in the progress of the ages has placed at man's disposal, but they will not stop at that; they will to this add prayer.

Man may without impropriety be called a praying animal. Prayer is with him instinctive. In times of peril it comes unbidden from his lips. Shakespeare says: "At their wit's end all men pray." Voltaire prayed in an Alpine thunder storm. A few years ago when a vessel from Puget Sound to San Francisco was so storm-tossed that every passenger thought his life greatly endangered men who had not for years, if ever, been praying men, joined in the songs and prayers which went up to God for deliverance from that peril. When in the first year of the rush to the Klondike a band of men were in danger of being overwhelmed by an avalanche of ice and snow along one of the mountain passes of Alaska, it is said that a prayer was in the heart and on the lips of every one of that band. Said an army chaplain to a wounded soldier as he sat by his bedside in a hospital during our Civil War: "Do you ever pray?" "Sometimes," was the answer; "I prayed last Saturday night when we were in that fight at Wagner. I guess everybody prayed then." Many years ago in the mountains of Pennsyl-

vania an old skeptic sat in a saw-mill just over the lever which lifted as the saw left the log, arguing vociferously against belief in a God. The saw soon left the log, the lever lifted, caught him under the heels and flung him backward, headfirst into the water. As he went under he cried out, "God have mercy!" To one who plunged in and drew him out and who said, "I thought you did not believe in a God," he replied: "Well, if there is no God, there ought to be, to help a man when he can't help himself."

Men may talk and write against prayer for material blessings; but they will never be able to root out of themselves or others the instinct for prayer which in the hour of emergency will always manifest itself. Dr. North, whom we have quoted as saying that the day will come when men will not pray for rain, says a saner and a better thing in the following: "Prayer and its answer are provided for in the eternal foreknowledge of God. From all eternity God has foreseen the life of every human being; not merely the outward life as it manifests itself to men, but inward, spiritual life as revealed to him alone. From all eternity God has heard all words of prayer which his church has offered and will offer to the end of time. He has heard the unuttered thoughts of prayer which were audible to his ear alone. From all eternity God has known what souls would be lifted up to him in filial trust, and what souls, forsaking the Father in pride and unbelief, would doom themselves to spiritual orphanage. Knowing thus the spiritual condition of every individual at every moment, God has formed the constitution of the universe so as to bring to his children the blessings which he deemed fit to bestow upon them. In this view the answer to prayer is not an exceptional thing; it is the very law of the universe. Answers to prayer come to us not contrary to law, but in harmony with law, and in the very course of the operation of the law." Similarly, the great theologian, Dr. A. A. Hodge, in his lecture on Prayer and the Prayer Cure: "All nature with its mechanical causes and fixed laws, and all human souls with their instincts, struggles and articulate cries, form part of one eternally-designed system. Every prayer and every answer, every cause and every effect, every volition and every result, has been provided for from the first. But the relation between cause and effect is never disturbed. The effect immediately depends on the cause, the answer immediately depends on the prayer. If we do not work we cannot eat; if we do not eat we cannot live. If we do not pray we will not gain what we desire."

It was the intention to present here some thoughts on natural law, showing how for man's sake God has worked along the lines of established laws, and how absolutely necessary such laws are; and to procede then to show how flexible nevertheless these laws are in the hands of men; how in one way and another through them men are able to accomplish their purposes; and then, how incomparably more flexible they must be in God's hands, working on them as he does internally and at every point, and as the one who has framed them. Next week in all probability we shall have space for this in the words of one who stands high in the intellectual realm, and thus be able to show more forcibly that God can and does answer prayer for material blessings such as we have considered, and other, without violating natural law. As we review now in conclusion the thoughts herein presented, and recall the fact that Jesus of Nazareth was a man of prayer, of much prayer, and remember what he said to his first disciples about prayer, as the record is in the story of his life, we say with Coleridge—

> "Be not ashamed to pray; to pray is right.
> Pray if thou canst with hope; but ever pray,
> Though hope be weak or sick with long delay.
> Pray in the darkness if there be no light."

The Religious World.

The American Bible Society announces a decrease in receipts last year and asks for increased contributions before April 1st.

Dr. G. Campbell Morgan plans to spend three Sundays in June with Westminster chapel, London, and then give answer to the call to take up the work there.

One of our exchanges asks the timely question, "Accessions or Conversions—Which?" The only answer which should be given is, "Both; conversion first, then accession."

It is with pleasure that we give to our readers this week a sermon by the Rev. Dr. Malcom J. McLeod, pastor of the First Presbyterian church of Pasadena. We are certain that it will be read with interest and profit by all.

The Rev. Cyrus A. Northrup, pastor of the First Congregational church of Norwich, Connecticut, has been elected Secretary of Systematic Beneficence for the Congregational churches of the United States. The appointment was made by the committee which was appointed by the National Council of 1901. It will be the duty of this new secretary to work to secure from every Congregational church an annual offering for each one of the national societies. Secretary Northrup will have headquarters at Hartford. It is stated that provision has been made for his salary for a few years without expense to the churches or missionary societies. This work, doubtless, will result in more systematic giving and in an increase of contributions.

In 1874 the Rev. Dr. J. D. Davis of the American Board Mission in Japan published the first original tract in the Japanese language. Only some brief translations had been made before that. This tract, "The Short Way to Know Christianity," struck the mark so accurately, it is said, that it went through edition after edition until within ten years it reached the total of one hundred thousand copies. It cost imprisonment, and in one instance death in prison, for those who in those days of forbidden Christianity dared to prepare and circulate these tracts. Ever since that first tract it has been the ambition of nearly every member of the Japan mission of the American Board to publish something. Some tracts have had phenomenal success, and have gone through many editions. A few of these were expository, but many were apologetic, taking up the objections to Christianity, or leading up to Christ through lines of history and science in a popular way. The Japan mission of the American Board in twenty-eight years has put in circulation over seven hundred and twenty-five thousand tracts and books, covering more than fifty-two million pages.

A Roman Catholic paper published recently the following item: "A recent report of the Ohio peni-

tentiary gives the number of inmates as 1,439, contributed by the various religious denominations as follows: Methodist, 409; Catholic, 321; Baptist, 302; Lutheran, 140; Congregationalist, 129; Disciples, 53; United Brethren, 49; Episcopalian, 36. We Catholics have often been accused of filling the work-houses and penitentiaries, but, while we can not boast of our showing in the face of the above figures, we compare very favorably with our separated brethren, especially when the relatively larger Catholic population of the State is taken into consideration." The wording of this, strictly taken, throws the filling of the Ohio penitentiary wholly on the churches. The number of inmates is given as 1,439 and the number contributed by the churches as 1,439. This is to say that every inmate of the Ohio penitentiary has been or is a member of a church, and the inference might be that more church members than any other class become criminals and get behind the bars. The facts are that no record is kept in the penitentiary of church membership, and only a small proportion of the inmates have ever had membership in any church. It is said that there are more Roman Catholics and Lutherans than of any other denomination. The Western Christian Advocate says: "It is desirable, for many reasons, that the State know what the antecedent conditions of the prisoners were, and what were the conditional causes for the commission of their crimes. An effort to ascertain this is made by the chaplain on the admission of every prisoner. Amongst other questions asked are the two following: 'How long did you regularly attend any Sunday-school?' and 'What were the church affiliations of your parents?' Of course the authorities are dependent wholly upon the answers the prisoners may choose to make. While they are not absolutely reliable, they are approximately correct. But they have little intrinsic significance. Of over two thousand men received, not one has been found who could repeat the Ten Commandments. They show a complete want of knowledge of God's word. It is particularly to be noted that the question is not as to the faith of the prisoners, but as to that of their parents, and even this does not mean that the parents were members of any church, but simply that their denominational affiliations were in certain directions."

Notes and Personals.

Next Monday the different ministerial organizations of San Francisco and vicinity will hold a union meeting in the auditorium of the Y. M. C. A. This meeting will be in charge of the Baptists.

It is a token of better things in store for the world of industry when a man like President Eliot of Harvard University is invited to address so prominent an industrial organization as the Central Labor Union of Boston. He spoke in Faneuil Hall February 7th (Sunday) to 2,000 trade unionists, and defended his theory of individualism as against unionism.

Senator Marcus A. Hanna, whose death occurred February 15th, will be best known as the friend of President McKinley, to whom he was devotedly attached. Mr. Hanna was first and last a business man and his services as senator were such as a successful man of affairs could render. It is no detraction to say that he was not a statesman. He labored hard to bring capital and labor into more kindly relations, and in this endeavor he was unquestionably sincere.

Baltimore will rise from the ashes of her great fire a better built and more beautiful city than she was before. The insurance companies will pay about thirty millions of dollars, but many buildings were uninsured. The Johns Hopkins Hospital loses a large part of its income as a result of the fire. There was no loss of life. Once more it has been proven that a great disaster brings out all the nobler qualities of human nature. No near-by city failed to send swift aid to its stricken neighbor.

The San Francisco Association will hold its next meeting in the Park church of this city on Thursday, the 10th of March. Subjects for consideration are as follows: "An Ancient Labor Movement," Rev. C. R. Brown; "Prayer—Its Place and Power in the World," Rev. J. Rowell; "The Sacrifice of Christ and Our Salvation," Rev. George C. Adams; "The Church as a Social Center," Deacon Hayes; "The Church as a Matrimonial Bureau," Mr. E. E. French. These will be afternoon addresses and papers. In the evening Rev. I. C. Meserve will speak on "The Man and the Church;" Rev. H. A. Luckenbach on "The Woman and the Church;" Rev. E. L. Walz on "The Young Person and the Church;" Mrs. W. H. Scudder on "The Child and the Church."

Acorns From Three Oaks.

Aloha.

Another Pacific Coast Privilege.

I cannot call the building of a Missionary Home on the beautiful lots of the Saratoga Missionary Settlement anything but a privilege. As we promised Dr. McLean when he came to help us on the last rally, and Brother Scott of Alameda, who cashed our promises, the money is paid, the deeds are ours, and the land with the beautiful view and the shady oaks is ready for Christian use. It has been rather a long pull to get it, but it has brought much joy and no sorrow, and it is done! Thanks to generous friends at home and abroad, from dear old New England and the Pacific Coast, loving letters have heartened us when we have been in the ranks of the "shut-ins." Indeed, except the loving address on "Jacob's Well," when Dr. McLean drew up our pledges in one great bucketfull on a well devised blackboard the effort has been made by Uncle Sam's daily mail. Not feverishly, but lovingly, the appeal is laid on the hearts of the King's children. Even advice will be gratefully received. The widow's mite will be appreciated, or the child's dime, or the C. E. contribution or the Sunday School gift. For God can use and utilize all the rivulets which running together in a blessed stream will make a refreshing river of kindness. A practical suggestion comes from a thoughtful man. If we could build a larger home than we immediately need for missionaries we could open it for the use of our Christian friends of every name who think the Saratoga environs have especial healthfulness and charm. This too at a reasonable profit, so that, as at beautiful and useful Clifton Springs, the profit accruing from the accommodation of the prosperous may reduce the charges necessarily made to missionaries. Who will donate a plan? Who has furniture to devote to such a use? Who will add to the local horses and carriages by and by a horse and carriage for the exclusive use and comfort of the missionaries. We could have used one this winter to the great profit of the churches, for

we have a gifted missionary in our circle now who could have been heard with much profit had she had an independent carriage. It does not become Aloha, towards evening time, to crowd opportunity upon the churches. But he will in behalf of the Missionary Settlement visit churches where asked to, so far as he may be able. His story will be of the triumphs of Missions, or of the need and use of the Settlement, as the churches may elect. Neither does he demand a collection, traveling expenses or remuneration. If the Divine Missionary draw your heart to the work, his servant will be glad. But there ought to be no heart-breaking strain, no pitiful pilgrimage, no worry of the flock of the gracious Redeemer. Brethren, take this cause, your cause, Christ's cause, on your hearts. It would be noble use of ten thousand dollars to put a Home with a noble name on our lots beautiful.

THE RELIGION OF JESUS FROM AN OLD TESTAMENT VIEW-POINT.

[A sermon by the Rev. Malcohn J. McLeod, D.D., pastor of the First Presbyterian church of Pasadena.]

"What doth the Lord require of thee but to do justly and to love mercy and walk humbly with thy God"? Micah vi:8.

The story is in print somewhere of a company of clergymen spending the evening together, and being asked to give in the simplest line the sum of all religion. "Strip it of all accretion," said the questioner; "let no extraneous growth remain"; boil it down to its last analysis; cut out every phrase, every word, every syllable that is sparable; let there not be a lavish letter.

For a moment there was a pause. Then came the answers thick and fast. "Pure religion and undefiled," said one, "is this, to visit the fatherless and the widow in their affliction, and to keep ourselves unspotted from the world."

"Fear God and keep his commandments," said another.

"Seek first the kingdom of God and his righteousness," said a third. The last to speak was a mystic, and his answer seemed to touch the little company because of its brevity, as he said quietly, "Thy will not mine be done."

For a moment there was a pause again. "But are there not two needless words there"? the questioner at last broke in. "Why not just say, 'Thy will be done'? "By no means," said the mystic, "these words are the point of the sentence." For God is omnipotent and all-wise. He is sovereign, ruler and judge. He doeth all things after the counsel of his will. None can stay his hand or say unto him, "What meanest thou"? But when we come to grace, prayer is a power. God is more than law; he is love. His throne is not marble; his heart is not brass. His throne is wax; his heart is pity. "Ask and ye shall receive," is the promise; "Seek and ye shall find." Justice and mercy are knit together. God and man are companions, co-partners, friends. We are members of a family, and could anything be more fitting than that the child should say to the Father, "Father, not my will but thine be done"!

There can be little doubt that this is a short and simple answer to the question of religion. One criticism, however, we must make, it is ultra-negative. Religion is not simply a negative force; religion is a positive, active, working power. Resignation is only one side of religion, but religion has two sides. "Work out your own salvation, for it is God that worketh in you"; there are the two sides; and for my part, I must say, I cannot accept it as a final statement of the essence of our faith.

There are two Bible verses that seem to us to fulfill much better the definition demanded. "Thou shalt love the Lord thy God with all thy heart and strength and soul and mind, and thou shalt love thy neighbor as thyself." That is the Master's rejoinder.

Micah says, "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God"? That is the Old Testament reply. If you turn to the 19th Century Magazine for the month of December, 1885, you will find a description of this verse of Micah's from the pen of Huxley. Here are his words: "In the 8th century, B. C., in the heart of a world steeped in idolatry, the Hebrew prophet put forth a conception of religion, which appears to me as wonderful an inspiration of genius, as the art of Phidias or the science of Aristotle." "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God"?

I wish to present to you this morning then as I understand it, the religion of Jesus from an Old Testament view-point. "To do justly and to love mercy and to walk humbly with thy God." Two duties you will observe toward man and one toward God. Let us take them in their order. The ship at sea has two methods of reckoning—the sextant and the sounding weight. The man with the weight takes soundings from below; the man with the glass takes bearings from above. That is what the prophet does. First, he computes from below, then from above.

(1) To do justly.

This is justice, strict equity between man and man. A member of this church asked me recently to preach a sermon on the obligation of man to his fellow-man. Here it is: "What doth the Lord require of thee but to do justly"?

Justice is a sacred word; it is a divine word. A court room is to me a holy place. I feel like saying every time I enter one, "The Lord is in his holy temple; let all the earth keep silence before him." We look upon the ermine with venerable regard. It stands for unspottedness, for purity, for fair-dealing, for righteousness. Is not this indeed the temple of justice? Is not he who sits here God's minister? I never meet a judge without feeling like taking off my hat. A judge who is mercenary, who takes pay for his decisions, how we contemn! How base a word is bribery!

You recall that story of a judge in the time of Cambyses who took bribes and sold his judgment. A poor widow who had been wronged complained to the emperor. The emperor caused the man to be put to death, his skin peeled off, and then put in the chair where he was wont to sit, that all his successors might forever be admonished. That gives a Persian estimate of the evil in the midnight of moral darkness—500 years B. C.

Some one has said that honesty is the life-blood of justice. There is an old proverb, "Honesty is the best policy"; Cervantes is the author of it. That old saying of the famous Spaniard is false at heart, for honesty is not a policy. Honesty is a virtue. The man who is honest simply because it is policy is not really honest; he is only politic. Let us not get our terms tangled, my friends; let us not speak of the tricks of trade; let us speak of the crimes of trade. Venality is not a policy; it is a crime. Graft is not a policy; it is

a crime. Crookedness is not a policy; it is a crime. Cheating is not a policy; it is a crime.

The trouble with our country today is a tendency to euphemism. We are getting altogether too polite. Policy and polite, remember, are the same root. We are afraid to call things by their baptized names. We are polite because it is policy to be polite. We do not like to call a spade a spade; we prefer to say an implement for excavating. "Stealing" sounds harsh; "appropriation" has a Latin polish to it. We do not like to say, "He gambled"; we oil our tongue and say, "He won the prize."

Some one says that bribery is a crime in England and a profession in America. Robbery on an ample scale we palliate. Robbery is all right if it is only stupendous enough. Little larceny is jailed, but grand larceny is sent to Congress. There is a trick in algebra by which an equation can be run out to infinity, and one proven equal to two; so here dishonesty raised to infinity becomes honesty. We used to have a couplet when I was a boy,

"It is sin to steal a pin,
Much more to steal a greater thing."

The modern version of that couplet would be,

It is sin to steal a pin,
A merit to steal a greater thing.

The man who can steal a state or a ballot box or a government trust, the man who can put his hand on the throat of a great city—he is a social lion; he is banqueted, bless you. The poor, clumsy bungler gets haltered, but the sharp slick, fine-fingered pirate slips the collar. Did not a politician say recently that it was easier to buy legislators than to elect them? We have quacks in medicine; we have mounte-banks in the ministry; we have roguery in the realm of trade; every coin hath its counterfeit. "The warehouse of shoddy is well stocked"; the temple of justice is desecrated.

Now let us back to fundamentals. A lie is not measured with a twine or a tape; that's the first axiom. A lie is like a line—it has length but not breadth. A lie is not a matter of bulk or gravity. What makes a lie a lie is not its corpulence, but its color. A man may give millions to missions, but if he has made it by anything shady, the benefaction will not make the black thing white.

Let us speak plain. Truth is fond of simple Anglo-Saxon. Truth dislikes dress. She prefers to come to us naked, without cloak, mantle or drapery millinery. Truth follows a line and that line is astonishingly straight. Let us not be swerved; let us not be hoodwinked. The line between right and wrong must never be blurred.

What then is justice? Samuel Johnson in the preface to his dictionary says: "I am never so lost in lexicography as to forget that words are daughters of earth and things are sons of heaven." Justice literally means loyalty to the "just," the right; and the right is a direct leading straight to heaven. Justice is a coin that carries the ring of truth. To tell the truth, to live the truth, to be the truth, to give 16 ounces to the pound, to pay 100 cents on the dollar, to do unto others as we would have others do unto us—this is to be just. Justice is the genius of the Golden Rule. The man who lives on the principle, "How would I have my fellow men treat me"? he has caught the spirit of justice. As well undertake to construct a table of logarithms on 2 and 2 make 5, as to build up a business on injustice. The railroads must run on mathematics. No contractor can ignore the plumb line; no merchant can ignore the plumb line; the Golden Rule is the plumb line. The moment you use a loaded glove or strike below the belt, you are unjust.

Justice then! Oh what a glorious word! Yes, glorious is the right adjective; it fits. To be just! perpendicular! unpurchasable! No matter how much justice costs it is a bargain. It is the richest jewel in the mart of manhood.

"An honest man's the noblest work of God." Yes, provided he is honest also with God. For sadly must it be confessed that some men are honest in every attitude save toward their heavenly Father, and there they are most ungratefully dishonest.

(2) To love mercy.

Justice is much but not all. A man may be just and yet according to the law of heaven he may strike below the ribs. Justice is cold. A man may be so just as to be cruel, just as one may stand so straight as to be crooked—not humpbacked, humpbosomed.

"What doth the Lord require of thee but to love mercy"?

God is justice! No, God is not justice; God is just, but he is not justice. God is love. Justice is one factor in God's nature, but justice is not God's nature; love is God's nature.

God is mercy! No, God is not mercy. God is merciful, but he is not mercy. Mercy is one element in the divine essence, but it's not the divine essence; the divine essence is love.

Water is composed of two elements—hydrogen and oxygen. Water is not hydrogen and water is not oxygen; water is the union of both. God is not justice and he is not mercy; he is the union of both; he is love. Love is the union of both; love is justice and mercy blended—not a chemical mixture, a chemical amalgam.

Did you ever examine the eyes of a deer? I am told that secreted in both eyes are little cups of water; and when hunted to the death by human savages these cups open and great tear-drops trickle down the face. Love is justice with tear-drops of mercy trickling down the face.

Now what is mercy? What again does the lexicon say? "Mercy is a kindly abatement of what we might justly demand as our own and a hearty desire to be lenient." If you take your concordance and run through it, you will be surprised to find how often the word "oppression" occurs in the Bible—about 125 times.

"Deliver me from the oppression of man," says the Psalmist.

"He that oppresseth the poor reproacheth his maker," exclaims the prophet.

"Men who love oppression," laments the apostle.

And the claim on us is to love mercy, not oppression; not simply to do mercy, but to love mercy—to love to do it. The text does not say to love justice and to do mercy; it says to do justice and to love mercy. Mercy is not a matter of doing; it is a matter of loving. Justice belongs to the head; mercy to the heart. He is not the just man who does me no wrong; he may not have a chance to do me wrong; he is the just man who does me no wrong when he has the chance. He is the merciful man who when he has the opportunity to do me harm does me a real help; so justice is negative; mercy positive.

"Be just before you are generous," but when the just is done, don't forget the generous.

Positivism says that we are the servants of humanity; that is a degrading doctrine; that doctrine is

the parent of oppression and cruelty and crime and hate. I deny it. We are not the servants of humanity; we are the brothers of humanity. To say that we are the servants of humanity is to preach slavery. We are the servants of God. "Call no man master, for one is your Master, even Christ, and all ye are brethren."

There are men who look on their fellow man not as a brother, but as a booty; these men are oppressors. There are men who live to coin calamity into cash; these men are oppressors. Shall I love my fellow man or shall I loot him; that's the point.

If a lady drives to a store in her shining victoria, and buys some article of clothing that she could not have made herself for ten times what she paid for it, she knows perfectly well that some poor, dying girl living on some back alley paid the biggest part of its value by her health, and possibly a little of it by her virtue. The Consumer's League tells me that needle women make pants for 7 cents a pair, and use their own machines and find their own thread. They make shirts for 35 cents a dozen. The big department store calls that Labor and spells it with a capital "L"; I prefer to call it Oppression and spell it with a capital "O."

"I don't see how you keep body and soul together," said Mr. Jacob Riis to one of this army.

"Bless you," she replied, "we don't; I got rid of my soul long ago; who's got time to think of souls here; 'taint souls that count, but goods."

"Oh men, with sisters dear!
O men with mothers and wives!
It is not linen you're wearing out,
But human creature's lives!
Stitch, stitch, stitch!
In poverty and hunger and dirt,
Sowing at once with a double thread,
A shroud as well as a shirt."

The old schoolmen used to have a quibble, "How many souls could be supported on the point of a needle"? A student once asked Robertson that question. "Oh's that's easy," said the great preacher. "As I was walking home the other night I passed a house where a widow lives; her husband was drowned at sea last winter. She has five children and as I peered through the pane, I saw two little curly heads in bed, another in the cradle, and two at the mother's knee. She was working away with her needle, which was flashing in the firelight. So I know now how many souls can be supported on the point of a needle —five don't you see."

"Work, work, work!
Her labor never flags;
And what are its wages? A bed of straw,
A crust of bread and—rags;
That shattered roof—and the naked floor—
A table—a broken heap!
O God! that bread should be so dear
And flesh and blood so cheap!"

"What doth the Lord require of thee but to love mercy"?

"The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest;
It blesseth him that gives and him that takes.
'Tis mightiest in the mighty. It becomes
The throned monarch better than his crown.
It is an attribute to God himself,
And earthly power doth then show likest God's
When mercy seasons justice. Therefore Jew,
Though justice be thy plea, consider this,
That in the course of justice none of us
Should see salvation. We do pray for mercy;
And that same prayer doth teach us all to render
Deeds of mercy."

(3) To walk humbly with thy God.

This is the third requirement. Humbly walking with God; this is faith. Enoch walked with God; that was faith. Abraham walked with God; that was faith. The man who takes God with him on the journey is the man of faith. It is put last but only for a climax. "The last shall be first," for the first is only possible when the last is actual, factual. Justice and mercy are impossible in the large, rich Christian sense, save by the grace gained in the closet of communion.

The story is told of Leonardo that when he painted his immortal picture—"The Last Supper"—he had a bitter quarrel with a man and vowed to injure him; so he sketched his face for the face of Judas. When he came to our Lord's portrait the fugitive ideal failed him; "the phantom excellence" could not be caught. Meanwhile there had grown up in his heart a sense of shame at the injustice done the man. The feeling grew and gave no rest until he sponged the image of his enemy from the canvass; and then that bitterness was put away, the story goes on to tell, how the vision of our Lord swam into clear and lovely outline. For no brush can paint the Master that beareth malice in its touch; and no pencil can do Iscariot justice till pity—like some sweet goddess—hath taken possession of the pallette, and looks upon her subject with the eyes of Christ. "If we love not our brother whom we have seen how can we love God whom we have not seen."

True, but equally true, that no man can love his brother whom he hath seen, till he hath first felt deep down in his heart the love of him whom no man hath ever seen or can see.

Fellowship with the Father is the fountain of all our excellence.

Here then, beloved, is our dynamic—companionship with the unseen. "Walk humbly with thy God." Talk to God; let God talk to you. Do not simply ask; commune. Ask is good; commune is better. Tell him everything—your hopes, your plans, your fears; tell him about your home, your husband, your wife, your work, your children; tell him all that's in your heart. Then be still; humble yourself in his presence; wait upon him; let him tell you all that's in his heart. Don't be afraid of familiarity; familiarity and humility make an ideal blending. Let us come boldly to the throne of grace; that's it—boldly, yet humbly.

Many shrink from this. They don't like intimacy, they say. They are content with a distant acquaintance—just talking terms; no more. This is wrong. You cannot enjoy a walk with a man if you are only on talking terms with him. The experience will tire you.

One of the richest words in Scripture is the word fellowship. John says, "Our fellowship is with the Father." Fellowship means familiarity. God is not a hard master; he is a tender Father. He is not a sour, surly tyrant; he is a loving friend; he is not difficult to approach; he is easy to approach. He is not severe; he is sympathetic. He is not domineering; he's endearing.

Recently a reformed criminal has been giving us

a chapter from his life's history. Many years ago he took to drinking, and fell so low that his family disowned him, and at last even his little wife cast him off. One night hungry, penniless and footsore, he stumbled into the Pacific Garden Mission in Chicago. Some one sang, "There's a wideness in God's mercy," and as he tells it now, "It just broke me all up"; but he didn't surrender.

When the meeting was over he wandered out into the night, and groped his way to the home where his wife lived—with her father. He threw himself down in the back-yard, hoping that when morning dawned he might peep through the shutters and get a glimpse of his little boy, whom he was no longer permitted to visit.

As the eastern sky began to blush, and the old song kept ringing in his ears, he says: "Instead of creeping up to the window, I just crept up to the feet of Jesus, and greatly to my astonishment," he adds, "he didn't scold me; he knew I'd been scolded enough; and he didn't pity me; and he didn't give me any advice either; he knew I'd had plenty of that. He just put his arms around my neck and loved me." "And when the sun arose," he goes on to say, "I was a new man."

His family are now reunited—a happy home—and he goes round telling sinners that if they come to the Lord Jesus he won't scold them, and he won't pity them, and he won't give them any advice. He'll just love them.

Now just a word in closing. I have spoken to you of three of the greatest words in language—justice, mercy, communion with God—and this is Christianity. There are no infidels to Christianity when Christianity is stated. When our faith is stripped of all foreign adhesion and shown up in its native glory, the tongue of unbelief is quiet.

There have been infidels to churches, infidels to creeds, infidels to the imprecatory psalms, infidels to Popes and priests and sacraments, but no infidels to the Christian life.

There are infidels toward verbal inspiration, but that is a theory; there are infidels toward baptism, but that is an ordinance; there are infidels toward foreordination, but that is a doctrine; there are infidels toward the atonement, but that is a dogma; with all my heart I believe the dogma, but all the same it's a dogma; there are infidels toward heaven and hell, but heaven and hell are pictures; and how much of the picture is color I don't know, and you don't know, and no man knows. The religion of Jesus is not what Thos. a. Quinas taught or Peter Lombard taught. The religion of Jesus is what Jesus taught.

"Thou shalt love the Lord thy God with all thy heart and soul and strength and mind; and thou shalt love thy neighbor as thyself."

This is what the Lord requires and this is invulnerable, impregnable.

WITH THE YOUNG MEN AT FRESNO.

By Leland H. Tracy.

The twenty-third annual convention of the California Young Men's Christian Associations, which was held at Fresno, February 4-7, deserves to live in the minds and hearts of all who were in attendance, and the good which came from the various meetings, should, in fact will, spread abroad and will have the effect of stimulating those who are engaged in this work into greater endeavor to reach the young men of this State, help them physically, educationally, morally, and above all spiritually. Eighty-five men were assembled in the convention. These men were drawn from all parts of the State. They had come together for a purpose and so the spirit of unity prevailed. Speakers there were from various parts of our country and thus tended to give to this State convention a national coloring. These speakers included Mr. L. W. Messer of Chicago, C. L. Gates of Atlanta, Ga., G. N. Bierce of Dayton, Ohio, G. B. Hodge of New York,. B. B.. Wilcox of Chicago, Mr. Stone of Portland, Ore.

A paper "Right and Wrong Methods of Financing Association Enterprises," was read by Mr. Stone of Portland. He said in part: "The association has in past years developed so rapidly that it has now outgrown the men. It is bigger than the men who are running it, and yet, although this is the case, the association at the present time is ten years behind the times. It is not reaching out and claiming young men as it should, and so there must be developed a more specialized body of men to meet the needs of the growing association. As to financeering the Associations, there are many ways of raising money. About the worst, however, is to go to the business men and tell them that you are in need of money and that unless the money is forthcoming, the work will have to stop. The work will stop, because no business man will put his money into a work where his money will probably count for nothing. The best way to raise money is to study out a plan, making the plan as definite as possible, and then secure the help of business men in the further development of that plan. If such be done, success will in all probability crown your efforts."

Dr. Baker of Oakland, spoke on "The Association Movement as a Social Factor." He said that social life is the greatest factor in modern civilization, and the Young Men's Christian Association is playing a great part in it, by trying to bring about the ideal relation of man to man. It is doing more than any other institution to bring together all conditions and classes of men and unite them into a common brotherhood. In the well equipped association, the capitalist and the laborer, the merchant and his clerk, the educated man and the uneducated, pass each other in friendly, neighborly and brotherly contact. The church has no such social feature, for there even the rich and the poor are divided. The Y. M. C. A. is the meeting place of the man of money and the man of muscle; men meet there on the basis of common manhood. The so-called labor trouble is caused by the men not understanding each other. By bringing them together an understanding and sympathy is created that will bring about the settlement of the labor problems as nothing else will.

Following Dr. Baker was one who emphasized by his words and especially by his presence, the words of Dr. Baker. Mr. G. N. Bierce, a prominent business man and manufacturer of Dayton, Ohio, spoke on "The Business Man's Debt to the Young Men of His City." He said that the future of the city depends upon the young men and that the business men owe to them every advantage it is possible to put in their way. He then pictured the 4,000 young men of Fresno passing in view before him, and as they passed he asked four questions. Are they physically fit for success in

life? To answer this question, Mr. Bierce said that he had written to the War Department to find out what percentage of the men volunteering for service during the war with Spain were rejected for physical reasons. He received in reply the startling information that 59 per cent of those volunteering for the volunteer army, and 80 percent of those volunteering for the regular army were rejected for physical reasons, thus showing the condition of the average young man in America. Another question was, Are they fitted by education and training for a calling in life? And in answer to this he said that over 90 per cent of the men in the United States have not received an education equal to the primary branches. The third question was, Are they moral? He said that the majority of them are immoral, that there has been a breaking down of the moral manhood. This was shown especially by the rapid increase in crime, the population of the country not having kept pace with the increase in crime. Then again the criminals are nearly all young men, the average age being less than twenty-five years, or, if the reformatories are taken into consideration, the average age is less than twenty years. The last question asked was, Are they Christians? In reply Mr. Bierce said that although there are a large number who call themselves Christians, less than 3 per cent are engaged in Christian work or service. The young men are the city's most valuable asset, said the speaker. Figuring that the average salary of each of these young men in Fresno is $600 per year, which is a return of 6 per cent on $10,000, there is a representation of $40,000,000 capital. And yet very little is being done to make the most of the young men. The speaker then showed the value of the Y. M. C. A. as an answer to the problems of the young men.

Mr. Geo. B. Hodge of New York, in his paper "Practical and Resultful Education for Employed Men," laid special emphasis on the institutional side of the association. He said that at the present time seventy different branches are taught in the Y. M. C. A. school, these include all studies for general culture. But of most importance are the special branches taught, such as electrical or mechanical engineering, the aim being to meet the needs of the young men of the community, to make these young men better in their chosen lines of work. Also it has resulted in getting square men out of round holes. Then again this work has a religious bearing, for statistics show that fully half of the men who enter these classes also become Christians.

Other themes discussed were "The Diversified Activities of Association Work on This Continent," by Mr. L. W. Messer of Chicago, "The Claims of Non-Christian Lands Upon the Resources of America," by Mr. Ivan B. Rhodes of Berkeley, and Mr. Frank A. Jackson of San Francisco, "How the Association Meets the Expectations of the Community," by Mr. G. N. Bierce of Dayton, Ohio; "That Boy and What to do With Him," by Mr. R. A. Lang of Sacramento; "Sowing and Reaping," an evangelistic address by Mr. L. W. Messer of Chicago. The convention sermon was delivered by Rev. Geo. C. Adams, D.D., of San Francisco. In very impressive words he urged the young men to make the most of themselves, to strike out and try by their own efforts to reach the place they should occupy. The closing service was conducted by the State Secretary, Mr. B. B. Wilcox. After a number of short speeches by Messrs. Gates, Bierce, Messer and others, the Convention adjourned to meet next year at San Jose.

The Sunday-School.

BY REV. W. H. SCUDDER.

Jesus Calms the Storm, Mk. iv:35-41.

Lesson 10 March 6, 1904.

The strong evidences for the occurrence of this miracle gives us good ground to stand on for their evidential value of miracles in general. These miracles were most important to the disciples because the only way that Christ could unfold his divinity to them was from what he did to what he was. And if we take the higher ground and prefer to judge of his divinity from his character, it will be just as essential to find that divinity manifesting itself in these outbursts of power, that we may learn what he does from what he is. Remove the miracles from the record, and see how utterly impossible it is to convince ourselves that here is the Son of God with power. Remove the miracles and the question asked by the disciples "Who then is this?" is easily answered. All the admiration of the world piled mountain high will not make anything more than a perfect human being out of Christ, if manifestations of power not included in the ordinary man are wanting. And, to look at it from the common sense side, the efforts to reduce Christ's words to meaningless phrases, are quite in order if the miracles are denied. There is little meaning to these words, for example, "For where two or three are gathered together in my name, there am I in the midst of them" if there is no possible realization of them in some way that human beings are incapable of accomplishing. It is quite time to insist that if Christ is divine he would do something to let his divinity appear, and that, too, in such a way that we may see how God would treat humanity were he in bodily form among us. Now, here we have one of those miracles which no amount of acuteness, or criticism has been able to explain away. The only possible way to deal with it is by denying its occurrence, which very few have been bold enough to suggest, or to accept it, and, from all the evidence, even those who would relegate some of the accounts of the miracles to tradition or imagination, are compelled to acknowledge it a fact.

1. The disciples in danger.

It had been a hard day for the master, teaching the multitudes in parables, explaining them to the disciples, dealing with would be followers, and in and through all seeking to unlock the doors of the spirits of men that the truth might find lodgement. The evening brought no relief from the eager multitudes, so Jesus "gave commandment to depart unto the other side" of the lake. Many have given their conjectures as to why Jesus did this; some that he had in mind the work to be done on the other side; others that he knew a storm was coming and resolved to use it to reveal his power. But to us it seems to emphasize the fact, that Jesus acted just as God does toward men in the ordinary events of life. Our lives lie amid circumstances of pleasure and danger. We are not usually admonished of either by a direct act of the divine will. It is ours to know conditions according to our observation or wisdom, and we act as our judgments advise. If any should have forseen the storm it was the men accustomed to that Galilean lake, but they either did not feel the approach of a storm, or supposed they could safely venture in spite of it. So they embarked and the wearied master found rest in peaceful sleep on a cushion in the stern of the boat. Did he realize

what was menacing, and took no means to avert the danger? How often that question is asked when the hour of calamity comes to us. In such an awful catastrophy as the fire in the Iroquois theater in Chicago, it completely baffles our understanding that God, who knows all events that are to be, could permit such horrors, or at least fail to give some indication of the coming dangers. And there is no refuge for our confused hearts in any reasoning, or murmuring. We have simply to face the hard fact that God does not deal with men in that way which appears to us should characterize foreknowledge and interest, I say, "to us," for we have to remember that it is our vision that is limited, and our reasoning narrow. So we launch our boats and run into life's dangers, or sail into storms which shake us to the center, threatening our frail crafts with total destruction, and no voice from the skies forewarns, nor is any arm stretched out to hinder. The fact is particularly difficult for Christians. When we consider that we come into special relations with God, when we are completely devoted to Christ's service, when our prayer is that the master's glory may be accomplished, and feel that there are certain conditions essential to the accomplishment of it all, and suddenly, danger, or disaster, or sickness, or untoward circumstances fall upon us, as the storm did upon those disciples on the lake, consternation seizes us, doubt rushes to the surface, while wonder occupies every corner of the mind, and threatens faith's hold on divine goodness and care for us. Let this scene on the lake teach us this much at least, that even disciples may not be warned of danger, nor those nearest the master, restrained from just the circumstances which would befall others not so near. The occasional premonitions of such things are doubtless connected with special purposes, and they are exceptions which show how the rule holds under ordinary circumstances.

2. The disciples alarmed.

Danger does not ordinarily alarm men of the fisher calling. They face it so often, and contrive to elude it so well that courage rises with it, and only the last extremity brings genuine alarm. So we can safely affirm that these men had done everything possible before the cry was forced from them which woke the master. The naturalness of it is striking. The lesson is evident too. Men do all they can ere they call upon God for assistance. Alarm drives us to the possessor of greater power and resources than we have. Nor should we rebuke this feeling, for all are dependent upon God's power. The fact of great importance is our attitude towards God. We see the sinner, the scoffer, the prodigal, go to all lengths, and in alarm call for the assistance needed, from him whom they have treated shamefully, expecting him to come to their relief. Such action amazes us on second thought. But when we see a Moody, whose life has been one grand consecrated activity for God, whose purpose is to follow after the divine will, gathering godly passengers in the cabin while the storm threatens the vessel's destruction, the sight commends itself to us as the natural act of a man of God. After doing all he can, the ungodly asks special act from God. While doing all he can the godly asks God's blessing, and in the event of failure, waits on God to bring relief, if it accords with his will. Which of the two has the best right to ask?

3. The disciples rescued.

Their cry wakes the master, and the next moment is one of uncertainty. What do they expect of him? Something, beyond doubt, for past experience must have brought the consciousness of ability in him to help where there seemed no means on man's part. And in this their "little faith" was commendatory. But he always exceeded expectation, and now more than ever before when with a word the elements render obedience because their master speaks. The astonishment and the revelation must have been simultaneous. "Who then is this?" Only the God who made the winds and the waves can control these elements, the one which seems to come from nowhere, and rage according to its will, the other whose power seems so vast, and whose violence is so cruel. But to both the word goes forth, and there is "A great calm."

Points for Development.

1. The contrast (a) in Christ's demeanor. (b) in his humanity and divinity; (c) in his sleep and wake.
2. The power of Christ in controlling causes.
3. The means Christ takes to develop faith.
4. The protecting care of our God.
5. Our readiness to ask "Carest thou not that we perish?"
6. The calms of life which Christ produces from the storms we pass through.
7. The greatness of Christ's power, "Able to do exceeding abundantly, above all we ask or think."

Christian Endeavor Service.

REV. HERBERT N. BEVIER

March 6.

How Christ Still the Storms of Life.. Psalm cvii: 23-31.

The voyage of life is never wholly devoid of clouds or storms. It is tempestuous at times, the sky is thunder-riven, and there are flashes of sharp and vivid lightning. Human life is afloat on an ocean in a frail bark and meets a variety of weather—sometimes sunclear and again dark and threatening and still again wild and fierce. There are times when with all sails set it moves swiftly towards its end and there are others when it must reef and scud under bare poles or else helplessly drift for a season. It is never clear sailing all the time for any life.

Storms are not always enemies. They clarify the air and purify it; they irrigate the soil, distribute moisture, and fill up the rivers and lakes. The water veins and arteries of mother earth would soon become impoverished without storms and famine would be abroad in the land. Nor are storms in life all harmful. "Grief oft is joy misunderstood." Trouble is blessing in disguise. Sorrow is no doubt a "cruel fellowship" and yet there is often a sweet afterward that compensates. Adversity is life in a tempest and yet it has its blessed uses. Life like nature has many moods, some tranquil, some severe, all have their place in the training of the soul.

* * *

Our Master stilled the storms of life for his disciples, he never did it for himself. He bared his bosom to their full blasts, standing like a stout pine four square to every wind that blew and gloried in it. Jesus faced a frowning world and mastered it. He was a man of sorrows and acquainted with grief, exposing himself to the world's cruel wheel without a tremor, though it

crushed him, yet in the moment of his seeming defeat cried out in exultant tones, "It is finished."

Yet, he shields his disciples. When Christ was in the ship and was awakened, the storm ceased and there was a great calm. When they had toiled all night and taken nothing, he bid them cast the net on the right side of the ship and it was so loaded that they could not land it. When sickness came he spoke a healing word, in death he brought sympathy and even life out of death. He was a great comforter and the oil of his consolation never failed. He stilled every tempest and calmed every storm when his wisdom said it was best.

It was a troubled, wave-swept, disturbed and tempestuous world to which the Christ of history came, but he carried in his heart a message for its help. "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid."

It is a storm-tossed, billowing world still, no one escapes it. Let us be thankful that Christ still lives. He is in the Bible, he is in the world by his spirit, he is on the throne. He has power over sin, over trouble over sorrow. He ever lives to make intercession for his own.

* * *

Does not Christ actually still the storms of life, make the sea calm, soothe the tempests and cause the chill rains to cease? Certainly he does. When he can he smooths the voyage of all his own. He delights to do it. His message in the synagogue of Nazareth was one of liberty, joy, comfort, consolation and sight to the blind. To the storm-tossed human heart today it is the same—a message of calm; to the heart wave-swept by passion and sin—a message of purity and victory; to the deaf ears—an evangel hearing; to blind eyes—a gospel of sight.. He gives to the bereaved the oil of joy for mourning ,to those weighed with heavy burdens the garments of praise. He is the Savior of peace as much today as ever. He saves and he heals. He does this by going at the root of all storms. He saves from sin, from its guilt and its power. He pardons and then empowers. He saves from sorrow, he binds up and he transmutes. He saves from death, from the power of him that hath the keys of death. and from the wrong that is the sting of death. He is not a piece-meal Savior, but one who strikes at the core of all sin and all sorrow and so of all storms, taking away the old heart and gives a new heart, putting into the soul a new spirit which is the spirit of a conqueror.

* * *

Christ stills the storms of life by giving us strength to bear them. In the school of Christ there is culture for endurance. Training in patience which is "almost power," and the discipline of suffering. If life had nothing in it to endure our gold would have no test. The oak stiffens in the storm and by and by that which seemed a trial becomes a joy—it is overcome. "Will he plead against me with his great power? No; but he would put strength in me." The giant smiles at the task or the trial, that the child succumbs to. The full grown Christian does not break beneath the weight of sorrow as the one new born. No, Christ helps us bear the yoke, carry the cross and be patient when wearing the crown of thorns.

In temptation he makes a way of escape. He will not suffer us—more than we are able. He girds us to meet temptation. Gives us the pure heart which put fibre into resistance and makes us able. Sampson was weak as a willow without the spirit of God, when clothed upon and infilled with the spirit he could carry the Gates of Gaza to the mountain and lay the temple of his foes in ruin. David ungirded was David conquered, David endued was David after God's own heart. Peter was beset by Satan to be sifted as wheat, but Christ prayed for him and his faith failed not. Saul of Tarsus before he saw the light and heard the voice and answered, "What wilt thou have me do?" was the child of the storm and a leaf on the tempest of life, but afterward, strengthened by Christ he became an Achilles of the faith, dauntless as a great heart girded with might.

Christ sometimes stills the storm by strengthening his disciples to bear it and sometimes by giving them wisdom to escape it. A Christian is either an Achilles in strength or an Odysseus in skill, when clothed upon with divine power and possessed by the spirit of God.

Church News.

Sierraville.—The Rev. and Mrs. W. D. Kidd have been called to mourn the loss of their baby boy who died on the 17th of this month at the age of fourteen days.

Murphys.—The work at Murphys is in good condition under the leadership of the Rev. Luther Speers. The church is without indebtedness, has a good house of worship, a parsonage and a legacy fund of $10,000, which is drawing 6 per cent. interest.

San Francisco Bethany.—The Rev. Dr. Pond did not accede to the request of the church to withdraw his resignation, and at his suggestion a committee has been appointed to see to the securing of some one to succeed him at an early date. Dr. Pond, greatly to the satisafction of the church, will remain as pastor emeritus.

Santa Ana.—Last year the Rev. Dr. J. F. Davies came from San Bernardino to Santa Ana in order that he might have the benefit of a climate near to the ocean. He has improved somewhat in health. His work in the church has been blessed and thirty-three members have been added. Six or eight more are to unite at the next communion service. Property costing $3,000 was bought recently for a parsonage.

Grass Valley.—The church at Grass Valley is planning to present at an early date a modern drama of great interest. Those who are to participate will be trained by a competent instructor of large experience in such matters. One feature of this entertainment will be a chorus of trained voices made up from among the best singers of the city. There will also be solo singing and other literary features. All in all the entertainment will be the greatest undertaking of the church in this line.

Sacramento.—The work in this church moves along encouragingly under the leadership of the Rev. Dr. James A. Chamberlain. The reports at the last annual meeting showed all bills paid and $270 of a balance in the treasury. This is the first time for twenty years that the church has closed a year without a deficit. The treasuries in all the departments of the church had considerable on the credit side of the ledgers. The morning congregations have steadily increased for some time; the evening is, however, much the larger. Thir-

teen new members have been received. An adult orchestra of twenty-five pieces is being organized, and a movement for the discontinuance of pew rentals has been started. The indications are that this will carry.

Avalon.—This church has been called upon to part with one of its constituent members, Mrs. Lydia A. Ticknor, who after an earthly pilgrimage of 72 years fell gently asleep on the 10th inst. Many years a widow, Mrs. Ticknor's home, ever since coming to California, has been with her only daughter, Mrs. Whitney, wife of Mr. E. J. Whitney, our senior deacon and treasurer. There is left to home and church and all who knew our sister the memory of a zealous and accomplishing life, ready in kindly ministry of word and deed, ever loyal to Christ and his Cause, and resting in unshaken confidence in the promises of God. Mrs. Ticknor had been a member of but one other church, the First Presbyterian of Flint, Mich., where she long resided. There is one surviving son, Mr. George Ticknor, of St. Paul. Services were held here on the 12th, and in Los Angeles on the 14th inst., Rev. C. W. Williams, pastor of the Avalon church officiating.

MILLS COLLEGE.

The communion service on Sunday afternoon, Feb. 21st, was an occasion of unusual interest. Nine new members were added to the church; all but one on profession of faith. Of this number six were young lady students, two of whom were from Hawaii and one from Mexico. With the young ladies came two Chinese men, who have for many years served most faithfully as cooks in the culinary department of the college and who now wished to make a public profession of their faith in Christ. They were baptized by the college pastor, Rev. R. C. Brooks, who was assisted in the communion service by Rev. Jee Gam of San Francisco, who offered a prayer in Chinese. Mr. F. W. Damon, the missionary from Honolulu, also made an address, explaining the step which these Chinese brethren were taking.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

March Meeting.

The March meeting of the Woman's Board of Missions for the Pacific will be held Wednesday, March 2d, at Mills College. Sessions at 10:30 and at 2.

It is hoped that Miss Mellen of Africa will speak, and there will also be a short address by the president of the board. Local trains from the mole and Haywards cars connect with Mills College cars at 23d ave., Fruitvale, at 10 o'clock and every hour thereafter. A cordial invitation is extended to the women of our churches. Mrs. A. P. Peck.

A Note From China.

Miss Laura N. Jones, one of our new missionaries to China reached Pao Ting Fu September 28th. She writes: "The women of the church here are the best I have seen. Some of them were educated in the Bridgman school and others have studied in station classes with Miss Morrill and Miss Gould. We made two tours in November, visiting villages where churches are being started. We were heartily welcomed, given the best room in the house, and according to Chinese custom, treated with the greatest hospitality; so well treated that one of our number had indigestion, and I, who was a "fiend" for every kind of Chinese food, had my appetite satisfied for life. We take with us a "baby organ" to help sustain our voices in singing and a bundle of picture cards to give the children. You should see how delighted are even the grown women to have a bright picture. And that makes me think how many picture cards go to waste every year in America, last year's calendar tops, and advertisement cards, so many of them, that if saved would give pleasure to these people and help to us. Don't you know some one who would like to start a picture card crusade?"

Oregon Letter

By George H. Himes.

There came into the possession of the Oregon Historical Society not long ago a manuscript journal or diary kept by Mr. Scouler, a botanist of considerable note, who was a companion of David Douglass, of Scotland, both of whom visited the Columbia river and Puget Sound regions as early as 1825. These gentlemen, more than others, left the impress of their scientific knowledge upon the country to a greater extent than any others, at least up to a very recent date, through their careful investigation of the flora and of this region and its proper scientific naming.

In this journal is found a better description of the region that is now known as Astoria than can be found elsewhere; and as it has never appeared in print, I quote it as follows:

"April 25, 1825.—Today we landed, well-armed, at Fort George, and were received in a very polite manner by Mr. McKenzie, the only gentleman at the fort. He informed us that the other gentlemen were employed in building a new fort about eighty miles farther up the river at Point Vancouver, as Fort George had been ceded to the Americans by the treaty of Ghent, and they were expected to take possession of it very soon. * * * Fort George is a square building, constructed entirely of wood, and situated about one hundred yards from the river. It is surrounded by palisades and furnished with bastions. The entrance looks towards the river, and opens into a large, square court. On the west side of this court are the stores and smoke houses; on the opposite side are the houses of the people and the shops of the mechanics. On the outside is a large building containing a mess room and the apartments of the gentlemen. They have cleared about eighty acres of land, on which they cultivate potatoes, and the woods afford plenty of pasturage to their cattle, which, however, are not very numerous. They have only hogs brought from Ovoyhes. * * * A little to the west of the factory is the Indian village, situated on a low, sandy beach, and is sheltered on the south side by a forest of fine trees, many of them of immense height. This village consists of about a dozen houses, but many of them are long and many of them have from fifteen to thirty inmates."

A few days later Mr. Scouler went to sea and sailed up the coast to the straits of Fuca and entered Puget Sound waters, and spent the summer in investigating and naming the plants of various kinds which he found, many of them new ones. Returning in the fall, he entered Columbia river and anchored in Baker's Bay. On Sept. 2, 1825, he started for Vancouver. While on the island he "landed at Fort George and found it entirely abandoned by the settlers and taken

possession of by the Indians, who were rapidly reducing it to a state of filth and ruin."

Under the "Initiative and Referendum law," passed at the Oregon legislature, one year ago, the legality of which was recently confirmed by the decision of the Supreme Court of Oregon, the "Direct Primary Nominating Law," and "Local Option Law," have both received the necessary 7,018 signatures to compel the placing of them on the official ballot to be voted at the next election on the first Monday in June next. Both are good measures, and it is believed that they will be put in force by the votes of the people. At any rate, such is the hope of your correspondent. It is understood, however, that some of the ultra temperance people o the State will work against the local option law, on the ground that it is only a partial remedy for the liquor evil, justifying themselves in their action because such a law is in the nature of a compromise, and that there should be no compromise with evil in any respect.

During the week past it was a privilege to make the acquaintance of Mr. Martin Markeson, a native of Russia. He served in the Russian army six years, and then came to the United States. He is a well educated, intelligent gentleman. His sympathies in the present conflict between Japan and Russia are wholly on the side of Japan. He has offered his services to Japan, through the Japanese consul here. The reason given is that he desires to show his disapproval of the Russian government's policy in keeping the people in complete ignorance and subjection. He states that the ignorance of the mass of Russia's population is very great, and that this condition is purposely maintained by the government. He has lived in the United States a number of years, and is loud in his praises of the conditions he finds in giving opportunity for men to make something of themselves.

Mr. Trafton Dye of Oregon City, son of Charles H. and Mrs. Eva Emery Dye, the author of "McLaughlin and Old Oregon," and "The Conquest," will finish his collegiate course at Oberlin, the alma mater of his father and mother. His preparatory work was taken at Pacific University. He is a very bright young gentleman and a good student, and gives promise of filling a large place in the annals of Oregon in the years to come.

Portland, Feb. 14, 1904.

On February 12th a Congregational church was organized at Pine Grove, five miles south of Hood River, by Rev. J. L. Hershner. This is in the heart of the best apple district in the valley, and near Eggermont, the rural home of those staunch Congregationalists, Mr. and Mrs. F. Eggert. The charter members number twenty, of whom seventeen came by letter, and three on confession. It is probable that a council of recognition will be held about April 1st. Mr. Hershner will preach there on alternate Sunday afternoons.

On September 1st Mr. Hershner began his tenth year of service as pastor of the Riverside church, Hood River. Since that time thirteen have been added to the church fellowship, eleven by letter and two on confession.

The little seven-year-old son of Mr. and Mrs. Hershner is still an invalid, and has now been in bed more than three months. He has an affection of one of his limbs that puzzles the best surgeons. An operation has been performed, but without the beneficial results hoped for. If the child recovers it is feared he will be a cripple for life.

The work of Rev. G. A. Taggart at Rainier is beginning to show results. At the last communion four new members were added to the Rainier church. It is expected that the eighth annual meeting of the Portland Association of Congregational Churches and Ministers will be held with the Rainier church, and the date will be the third Tuesday in April.

Portland, February 21, 1904.

The Natives Dying Out.

Dr. Nicholas Senn recently appointed chief of the medical staff of the Red Cross Society to operate in connection with the Russo-Japanese war, has just returned from an extended visit of investigation to the Island of Tahiti. He says that the natives are rapidly dying from consumption and other deadly infectious diseases. He informs us that in 1769 when Cook first visited the Island there were fully 200,000, but now there are only about 11,000. He claims that the mixture of the races always results unfavorably to the natives. We suspect that the vices of civilizations, strong drink in particular, has had much to do in weakening the physical constitution of these races. The old virtues of natural religion are not strong enough to stand against the powerful organized vices of a "higher" civilization. It is not civilization that kills the natives but an aggressive form of organized vice. The good of civilization as is seen in Fiji, New Britain, and other places, prove beyond a doubt, that the volume and power of human life are guaranteed by Christian civilization.

Ignorance and Crime.

Governor Vardaman of Mississippi proposes as a remedy for negro crimes that they be condemned to the cotton fields and denied an education. That is an echo from the old slavery days. A little glance at the actual condition of things among the colored people of his own state from an educational standpoint would reveal the fact that the negroes in that state are not suffering from too much education. The fact that through education millions of foreigners have been assimilated into American citizenship is proof incontestable that the solution of the negro problem depends in no small degree upon a proper educational system among these black people of the South. Governor Vardaman may note the increase of crime among the blacks but it is quite another thing to connect this increase of crime with the increase of education among the blacks. Everything on the contrary goes to show that education promotes industry, self-respect and a higher grade of life. To talk about relegating the negro to a quasi state of slavery is a re-action not likely to be seriously considered.

The Macedonian and Albanian turmoil goes on and will go on so long as a cruel despot like the Sultan is permitted to make life worse than death. If France and England have any influence with his satanic majesty, the Sultan, the whole world would be extremely grateful if they could influence him to lift the heel of oppression. Evil is an active principle and peace is a dream until these deep fires of evil, down in the tissue of civil governments are quenched. Cruelty despotism, tyranny in every form must be uprooted. There is only one cure for all the world, the spirit of Jesus Christ.

Congregational Church Building Society.

The last fiscal year was a successful one, more than three thousand churches co-operating in the work. Legacies were somewhat less than in recent years, but the general result was encouraging, the total results being $222,173.13.

Of this amount the Pacific District furnished about one- tenth. Churches contributing were three hundred and twelve, five more than in 1902.

As friends on the Coast may be glad to learn somewhat in detail we give below statement for Northern California, that of other associations following in due time:

Parsonage returns	$1,330 00
Church Loans refunded	1,113 50
Legacies	125 00
Sale of churches	1,724 85
Contributions to Grant Fund	1,323 64
Total	$5,616 99

OFFERINGS.

Alton	1 20
Adin	2 00
Alameda, First	105 16
Alturas	18 90
Antioch	5 00
Auburn	1 00
Beckwith	10 00
Benicia	1 00
Berkeley, First	44 37
Berkeley, Park	10 15
Berkeley, North	5 00
Byron	1 75
Callahan	1 50
Campbell	50 84
Clayton	5 00
Cloverdale	12 40
Cottonwood	12 00
Crockett	5 50
Decato	1 00
Etna	9 00
Eureka	50 00
Falk	4 11
Ferndale	8 60
Field's Landing	8 30
Fitchburg	10 00
Fresno, Zion	3 15
Fruitvale	10 00
Glen Ellen	15 00
Grass Valley	10 00
Green Valley	6 60
Guerneville	4 00
Haywards	1 52
Hydesville	4 00
Island	9 50
Kenwood	8 15
Likely	6 65
Lincoln	15 50
Lockeford	5 70
Lodi	10 00
Loleta	3 20
Loomis	1 00
McConaughy	65
Martinez	15 20
Mill Valley (2)	22 00
Nevada City	1 50
Niles	4 50
Oakland, First	129 00
Oakland, Second	3 25
Oakland, Plymouth Avenue	2 25
Oakland, Fourth	13 15
Oakland, Pilgrim	20 00
Oakland, Market Street	4 90
Oakland, Oak Chapel	10 00
Oleander	7 65
Oroville (2)	42 50
Pacific Grove (2)	16 28
Palermo (2)	12 70
Palo Alto	17 70
Paradise	3 00
Pescadero	5 00
Petaluma	9 25
Picard	1 00
Porterville	26 25
Redwood	12 00
Rio Vista	8 00
Rocklin	2 40
Rohnerville	1 90
Sacramento	8 24
San Francisco, Fourth	6 30
San Francisco, Olivet	6 00
San Francisco, Swedish (2)	29 00
San Francisco, Park	5 90
San Francisco, Richmond	5 00
San Francisco, Sunset	2 00
San Jose	5 00
San Juan	5 00
San Rafael	2 25
Santa Rosa	9 00
Saratoga	26 25
Seaside	1 00
Sebastopol	5 35
Sierraville	7 50
Sonoma	10 00
Soquel	10 00
Stockton	6 00
Sunol	10 00
Tipton	1 50
Tulare	4 00
Weaverville (2)	15 50
Woodland	8 75
Wyandotte	6 36
	$1,086 68
Individuals	186 00
W. H. M. U., not otherwise credited	50 96
	$1,323 64

In the above are represented seventy-four of the eighty-three aided churches, seven unaided—in all, ninety-one. The Year Book gives one hundred and twenty-nine as the whole number within the bounds of the Association. Three C. E. Societies, five Sunday-schools and five W. M. Societies participated in the work.

Our Boys and Girls

Disappointment of Washington's Boyhood.

George Washington was a boy of ten when his oldest half-brother, Lawrence, joined as captain of a Virginia regiment, the force under General Wentworth and Admiral Vernon for the West India campaign in the war between England and Spain. This must have been an exciting event at the quiet plantation on the Rappahannock, and the sight of his admiral brother in his glittering uniform, the stir of his going, the anxiety of his absence and the joy at his return could not but have made a deep impression on the mind of the spirited boy.

It was Lawrence Washington's intention to go to England and enter the regular army, but ill health and the charming Annie Fairfax combined to prevent. Then came the death of Augustine Washington, the father, and the affection of Lawrence for his favorite brother became almost the solicitude of a father. With his mother's consent, the visits of George to his brother were frequent and long. In this new home on the Potomac a military atmosphere always lingered; its very name, Mount Vernon, was in honor of the admiral under whom he had served, and with whom letters were often exchanged. Military visitors, too, were frequent, English and Colonial officers in the army and navy, with stirring talk of peril and adventure. Sir William Fairfax, too, the father-in-law of Lawrence Washington, had served in both West and East Indies, and the bright eyed lad heard many a story of march and siege and battle from his lips.

All this fired the eager spirit of the fast growing, strong and fearless boy. And after each visit he went home more urgent that his mother would consent to his entering the navy. In this wish he was backed by Lawrence Washington, Sir William Fairfax, and even the family physician, all of whom dwelt on the advantage of an active life in the open air for George.

The mother, usually so prompt to decide, hesitated, wavered, and finally gave a reluctant consent; through the influence of Lawrence a mid-shipman's commission was procured; and George Washington, now a tall boy of fourteen, who, with the determination he showed all through his life, has been riding ten miles night and morning to school, or rowing, even in the roughest weather, across the Rappahannock to Fredericksburg Academy, saw the desire of his heart on the eve of being fulfilled.

The time to which he had so long looked forward at last came. The man-of-war on which he was to sail lay at anchor in the Potomac, his baggage had gone on board; his uniform, with its natty cap, and its belt with its jaunty little dirk, that gave to it the martial touch, was ready, and the next day was to see the beginning of his new life.

But between to-day and to-morrow much may happen. In this case it was the arrival of a letter from his uncle, Joseph Ball, of London, his mother's oldest brother. In Mrs. Washington's girlhood he had been her guardian, and all her life she seemed to feel a certain authority in his opinion, and now, when he wrote of the dreadful things George might expect when they would "cut and slash and use him like a negro, or rather like a dog," and expressed in no very gentle terms his disapproval of the plan, his words found an echo in her fears. She recalled the fact that her loved stepson, Lawrence, was slowly dying of disease contracted in his term of service. She remembered all she had heard of the attending dangers and hardships, and going straight to George with his Uncle Joseph's letter in her hand, she withdrew her half hearted consent and positively refused to let him go.

George Washington had been brought up under the strict household rule of those days. Perhaps never before in his life had he questioned his mother's authority. But this was too much, and for the first time in his life the obedient boy rebelled, argued and pleaded. Mrs. Washington was counted a mother more stern than tender, but under the surface lay a deep love for her children, and now, alarmed at his opposition and its possible consequences, she burst into a passion of tears; while he in turn, frightened at the emotion of one usually so self-controlled, yielded to her grief.

Many a sacrifice came into the life of Washington, but perhaps none was ever greater than the one he made that summer day, when for the sake of his mother he gave up the wish and hope and ambition of his boyhood. And little did he dream of all that hung on that decision. Had he persisted, different influences and circumstances would have shaped his life; the English navy might have possessed a brave captain, possibly a gallant admiral, but it is doubtful if America would have known the Washington whose memory and service it yearly loves to honor.—Selected.

A Good Daughter.

"I want another year at school more than I can tell, but I think it is my duty to stay at home with mother. She gets lonely. Father is away all day, and there does not seem to be much for her to interest herself in."

So speaks a fine, dutiful daughter. At the most sensitive, formative period of her life she deliberately breaks away from cipline, and tries to adapt herself to the needs of the home, and to the demands of a social life for which she knows herself but half-fitted.

Each time this problem confronts mother and daughter it must, of course, be met on its own merits. No stranger may or can intermeddle with the secrets which determine the relation of sacrifice to life; but in general it is true of daughter, as of son, that her best service to her parents comes through the broadening and the enriching of her own life, always keeping in view the end of education, which is not personal triumph, but personal service.

Self-sacrifice is noble, if only it be intelligent; but self-sacrifice may turn the world upside down to no account.

Says Maeterlinck, "You are told you should love your neighbor as yourself; but if you love yourself meanly, childishly and timidly, even so shall you love yourself with a love that is wise and healthy, that is large and complete."

The daughter may live with her mother for thirty years; she must live with herself through eternity. For the sake of her mother, of herself and of the world, she must learn as well as she may all lessons of self-control; she must seize all treasures of thought; she must accumulate all resources of art and of a high philosophy. When she has done all this, and not till then, she may come with uplifted face to the home and to the world with the old eloquent, unselfish cry, "Here am I! Send me!"—The Youth's Companion.

Pleasant Thoughts.

How careful we should be to guard our thoughts. If they are pleasant, we will have pleasant faces and kind ways. We will gain treasures for days of adversity, upon which we can draw when other sources of enjoyment fail. Old age will be happy through them, for they will be used as material from which to build homes of refuge wherein we find comfort and delight when the windows are darkened and we are forced to keep company most of our time with what is within us. When stormed at by the outward things of this life, or when weakness forbids the use of what made up the happiness of active life, we can retire to the soul, and finding it full of pleasant thoughts of God and immortality therein be safe and happy. By the will which God has given you, and which he stands pledged to strengthen if you will use its power from day to day, you can have divine help in the control of your thoughts, as in everything else which relates to being and doing. Let God dwell in your thoughts and be at home in them, and then they must be pleasant. If God is only of use to you in what you are pleased to call your troubles, and your only acquaintance with him is when you are brought to the end of your ability to manage for yourself, then you will know very little of him, and is it any wonder you are misunderstanding his nature and purpose?—Presbyterian Journal.

The Great Teacher.

Spirituality is the greatest of all teachers, for spirituality includes God himself; and who can teach like him? A man will learn well or ill in exact proportion to the spiritual knowledge possessed and used by his teachers. A teacher who possesses rich spiritual knowledge, and can communicate it spiritually will have highly intelligent and well-instructed pupils. A teacher with little spiritual knowledge will have dull and ignorant pupils, and all depends on the spirituality used. This applies to all subjects treated. Whether intellectual or material, all knowledge is spiritual, for it comes from the mind, the spiritual part of man, and the greater and more thorough the knowledge, the greater the spirituality of the knowledge. If a teacher uses but little spirituality he is said to teach "by the letter," and this has always been fatal to good education.

At the meeting of the British Association in Belfast in 1902 the question of education was freely discussed. The defects in our system of teaching were fully and severely criticised, and many admirable suggestions were offered for improvement. But what is really to blame for these defects? It is certainly men's spiritual blindness, or the want of spirituality. The teaching of the present day is pharisaical, or by the letter, to a very large extent. Is it any wonder that there are many defects, and that the minds of our youth are cramped and tortured by this absurd method, so that the very name of education is hateful to many. Teaching by the letter has been condemned by Scripture itself in imparting religious knowledge; is it likely to be an entire success in imparting secular knowledge? We should think not. We were sorry to find that spirituality was not even mentioned by this unique body of learned men, though they were dealing with the mind—the spiritual part of man.—Dr. Anderson.

Spirituality.

Spirituality enters so universally into the conditions and government of our natural world that it is certainly the most important subject of the day; yet we are sorry to think that it is not generally so regarded. Men have a curious tendency to draw near to the subject of spirituality, and yet avoid the firm grasp of this most interesting and indeed transcendent topic. When we say "grasp" we speak of course in a qualified sense. Spirituality could not be grasped by mortal man, for it is infinite, because it is God. We mean the reverent and careful study of this wonderful subject both by the book of nature as well as by revelation.

That spirituality should be the leading subject of the pulpit who can doubt? But it certainly ought not to be confined to the pulpit. Wherever there is an opportunity it ought to be introduced, and we guarantee that if well and clearly handled the public interest will not flag. The blessings that come from even a small knowledge of spirituality are too great not to be speedily recognized and prized. In our humble opinion the more the study of spirituality is pursued the greater will be the interest excited, till the fascination exercised by it will become well-nigh absorbing. The result ought to be that under the blessing of God men will be largely turned from darkness to light, not only in a religious sense, but even in a worldly sense.—Francis Anderson.

Buckwheat Cakes with ROYAL Baking Powder

Are delicious and wholesome — a perfect cold weather breakfast food.

Made in the morning; no yeast, no "setting" over night; never sour, never cause indigestion.

To make a perfect buckwheat cake, and a thousand other dainty dishes, see the "Royal Baker and Pastry Cook." Mailed free to any address.

ROYAL BAKING POWDER CO., NEW YORK.

The Work of a Certain Minister.

There is a minister whose people have been inclined to criticise him because he never said a word in the pulpit on trusts or labor unions, politics or socialism. They have been able to find no fault with his discourses; his style is chaste and fervent, without being weak; none have said that his sermons were too long; the hymns and the Scriptures have been well read; every service has been peculiarly spiritual, often vivacious, but never boisterous. His people have always supported the various enterprises of the church; the prayer-meeting has been fairly attended; but they have not seen his name in the newspapers. Indeed, he has been inclined not to have the regular services announced; and a few began to say one to another, "What a pity that he is not a little more progressive."

Suddenly they discovered that he had been laying foundations "that lie far beneath the surface of popular trends of thought and activity; that he had been perfecting the church's spiritual machinery; and after others had been beating the air with their outcries against social and political evils, and had exhausted themselves with their American quickstep over the surface of these evils," his people saw that the best work of all the half-century of years that had passed since the church was founded was being done without ostentation. Young men and women have been converted and received into the church, steadily the mission connected with it has grown, and as one of those who were two or three years ago inclined to criticise frankly says, "This church is now in such a condition that if it were without a pastor it would survive by the impulses already proceeding from this wonderfully consistent pastorate." His theory seems to be that the people who are truly devoted to God, not mere devotees of ecclesiasticism or of a local society, can be trusted to be right on the practical questions of the day. Without inquiring—indeed, we are destitute of the means of answering such an inquiry—whether his silence has been total upon the great movements that are going on, certainly it is a reasonable conclusion that where the too common method of attracting people to the house of God by the aid of temporary popular fads, crazes, or agitations of any kind, has failed, it might be well to try this rational scriptural system.—The Christian Advocate.

ALASKA.

For particulars concerning pleasant summer excursions, apply to Prof. Josiah Keep, Mills College P. O., Cal.

For Your Sakes.

It was the love of Christ for men, and his yearning for our redemption, that prompted this sublime act of renunciation and sacrifice. What, then, would be our feeling toward a friend who in any time of our adversity or captivity should mortgage his estate to save ours, or should lay down his own life for our ransom? But Jesus, in entering our world, has done more than equivalent to the former, and on leaving the world literally did the latter. "Greater love hath no man than this, that a man may lay down his life for his friends." Yet the grace of our Lord Jesus Christ and the love of God cast into the shade the warmest human friendships. God commendeth his love toward us in that, while we were yet sinners, Christ died for us. He suffered and was tempted, "the just for the unjust, that he might bring us to God." Whether we enter the stable at Bethlehem, or stand upon the trembling ground amid the mid-day gloom beholding that outstretched Figure upon Calvary, the explanation of each scene confronts us in the same words: "For your sakes."—Rev. A. E. Hutchin-

Thou Bethlehem.

Remarkable to add, Bethlehem is the only place in all the world which celebrates Christmas three times each year. The Latins, or Romans, keep it on December 25th, the Greeks twelve days later; and the Armenians observe the Feast of Epiphany instead of Christmas; and, consequently, the pilgrims in Bethlehem on December 25th, are mostly of the Latin church. In Bethlehem, the Bible city, the true home of Christmas, the celebrations are always picturesque and noteworthy, recalling the promise-laden words, "And thou, Bethlehem, in the land of Juda, are not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel," and wonderfully has the word been verified that "the handful of corn upon the top of the mountains," shall cause the fruit thereof to shake like Lebanon.—Rev. James Johnson.

Half and Half.

The dyspeptic may well be represented pictorially as being half masculine and half feminine, and combining the least desirable characteristics of either sex. He has all the stubbornness of the man with the peevish irritability of a sick woman. He's not pleasant company at home or abroad.

Dr. Pierce's Golden Medical Discovery cures dyspepsia and other diseases of the stomach and associated organs of digestion and nutrition. It renews physical health which carries with it cheerfulness of temper, and makes life a pleasure instead of a penance.

The "Discovery" purifies the blood by eliminating the corrupt and poisonous accumulations from which disease is bred. It increases the activity of the blood-making glands, so increasing the supply of pure rich blood, which gives life to every organ of the body. It gives new life and new strength.

"Your 'Golden Medical Discovery' has performed a wonderful cure," writes Mr. M. H. House, of Charleston, Franklin Co., Ark. "I had the worst case of dyspepsia, the doctors say, that they ever saw. After trying seven doctors and everything I could hear of, with no benefit, I tried Dr. Pierce's Golden Medical Discovery and now I am cured."

Accept no substitute for "Golden Medical Discovery." There is nothing "just as good" for diseases of the stomach, blood and lungs.

The Common Sense Medical Adviser, 1008 large pages in paper covers, is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

Through Sorrow's Gate.

There are many things besides sorrow's self, that come through sorrow's gate—gentleness, tact, sympathy, strength, beautiful traits of character, which seem to find no other mode of entrance into life. Long for unclouded joy as we may, it still remains true that few of us would choose for our most valued friend one who has never suffered. The eyes that have not known tears must needs lack something of tenderness. The heart that has never been torn with anguish and loss has never sounded its own depths, and cannot measure those of another. The soul grows strong through storm and conflict if it ever grows strong at all, and, however sweet a nature may be, we find it incomplete and unsatisfying if it has never known the softening, hallowing touch of grief. There are dark pages in our lives where we would gladly have changed the story if we could. There are wounds that still ache, and losses that even yet are hard to bear; but however we may feel about the sorrow itself, there are few of us who would be willing to give up all that it brought us and taught us—to be just what we were before it touched us. There are some precious gains that come through sorrow's gate.

Two Sets of Influences.

Every Christian is producing two sets of influences. Two currents of power issue from him, which set in motion the wheels of life around him. One is unconscious, involuntary influence of his real character; the other is the voluntary influence of what he consciously says and does—what he says and does for a special purpose. Now, these two currents which flow from him may be opposed to each other. The character may be saying one thing, and the lips and conduct another. A man preaches love to Christ and to men; but if his own heart and life and not saturated with this love, if it is not an experience in his own heart, he will preach in vain; for the language of his nature will be opposed to the language of his lips, the influence of his character will contradict the influence of his words. The power of character arises from its truthfulness."—Hugh Macmillan.

"I am sorry, doctor, you were not able to attend the church supper last night. It would have done you good to be there." "It has already done me good, madam. I have just prescribed for three of the participants."

It is a great mistake to make those who are present feel uncomfortable when you are scolding absentees.

H. Le Baron Smith

The American Tailor

I have great values in ready-made clothing, md overcoats ready-made.

820 Bush Street Above Montgomery

15 percent to clergymen on clothing made to order. 10 percent on ready made

WANTED.

Man or woman; $100 to $200 per month and upwards to the right person in each place. Small investment desirable. Address, enclosing 10 cents, P. O Box 49, Berkeley, Cal. (Full name, business and location given to correspondents.)

A Good Meal Without Meat.

VEGETARIAN CAFE.

755 Market St., San Francisco. Telephone Main 5878

OAKLAND BRANCH, 46 San Pablo Ave

St. Helena & Battle Creek Sanitarium Foods

Be Wise

Why did our fathers and mothers come to California in '49 by the trail over which the

Union Pacific

is built? We are not giving prizes for the answer, as it is too easy. Everyone knows it was the shortest and most comfortable way. That is the road for you to use, as you get all the comforts of home on wheels. Any Southern Pacific Agent can tell you all about it, or address

S. F. BOOTH,

Gen. Agent U. P. R. R. Co.,

No. 1 Montgomery St., S. F., Cal.

OPEN ALL NIGHT. F. L. TURPEN, Proprietor. Telephone MAIN 153

ROYAL HOUSE

126 Ellis St.,

Near Y. M. C. A., San Francisco, Cal.

Between POWELL AND MASON STREETS.

Rooms to Let

BY THE

DAY, WEEK, or MONTH

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire-scapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $8 to $30.

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the door

Who is Watching You?

A young man was in the act of crossing the street car tracks, when glancing up the street he saw an approaching car. Turning, he hurriedly retraced his steps to the sidewalk. An elderly man, observing his actions, said: "Why did you not go across? You had plenty of time. Were you fearful of being ground under the wheels?" The young man looked at his questioner a moment, and then replied: "Not in the least, sir. I could have crossed and recrossed the tracks, I suppose, without harm to myself, but standing there at that gate are two children. They have been told not to cross the tracks when a car is in sight. They are watching me—hence my retreat." Here is an example for us. Let us remember that our actions are watched. We may, unconsciously, become a stumbling block to others.—Ex.

Every Day.

Every day let us renew the consecration to God's service; every day let us in His strength pledge ourselves afresh to do His will, even in the veriest trifle, and to turn aside from everything that may displease Him. Every day let us come to Him in simple obedience and faith, asking help to keep us and aid us through that day's work. And tomorrow, and tomorrow, and tomorrow, through years of long tomorrows, it will be but the same thing to do; leaving the future in God's hands, sure that He can care for it better than we. Blessed trust that can thus confidingly say, "This hour is mine with its present duty; the rest is God's, and when it comes His presence will come with it." Madame Guyon.

FERRY'S

Seeds

cost more—yield more—save all experimenting—save disappointments. 48 years the Standard Seeds. Sold by all dealers. 1904 Seed Annual postpaid free, to all applicants.

D. M. FERRY & CO., Detroit, Mich.

Dwight Realty Company

Berkeley, Cal.

Incorporated: $50,000 Capital.

J. L. BARKER, President. F. S. PAGE, Vice-President.

Berkeley is Growing with Great Rapidity.

The University city is one of the most desirable places for a home and property is sure to advance. We can sell you a lot and build for you on easy terms. Call or write.

Important Notice to Ladies

We plate every description of Metal work and goods with Gold, Silver, Nickel, Brass, Copper, Bronze, etc., in an elegant and durable manner, at the most reasonable prices.

Old work repaired, refinished and made equal to new. Tableware plated.

We call for and deliver work.

DENNISTON'S S. F. PLATING WORKS

Tel. Main 5931 — 743 Mission St., bet. 3d and 4th

IT COSTS NOTHING more for you to go East via NEW ORLEANS

Than through the Land of Frost and Snow

THE SUNSET ROUTE.

The Famous Coast Line, Orange Groves, The Mirage, Cattle Ranges, Quaint Mexican Life, Old Mission Churches, Cotton Fields, Sugar and Rice Plantations.

THE SUNSET LIMITED.

San Francisco to New Orleans Every Day. Modern Chair Cars, Vestibuled Pullman Sleepers. Dining Cars, Meals a la Carte. Personally Conducted Tourist Sleepers run THROUGH WITHOUT CHANGE to New Orleans, St. Louis, Chicago, Cincinnati and Washington City.

SOUTHERN PACIFIC.

Blake, Moffit & Towne

DEALERS IN

PAPER

55, 57, 59, 61 First Street

SAN FRANCISCO, CAL.

Telephone Main 199.

146 and 148 N. Los Angeles Street, Los Angeles Cal.

ORANGE GROVES IN REDLANDS

BUSINESS BLOCKS, HOUSES & LOTS

For Sale at Lowest Prices.

Redlands the city of orange groves and beautiful homes, fine schools and NO SALOONS

Fifteen years of intimate knowledge of Redlands property enables me to help investors select wisely a grove or a house or a good paying business property in Redlands and vicinity. For information address

JOHN P. FISK

First National Bank Building Redlands, Cal